Revitalization of Local Wisdom Values in Perspective Critical Pedagogic Henry Giroux

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Abstract

In the twenty-first century, globalization has the capacity to transform the structure of social life. These changes and advances continue to escalate, impacting all facets of existence. Accompanying these transformations are numerous additional challenges, particularly cultural dynamics where modern cultural values frequently conflict with local wisdom values. Furthermore, comprehension of local value systems, which are vital for life, is often neglected. Thus, the purpose of this article is to analyze various approaches that can be employed to address this issue through revitalization, utilizing Henry Giroux's critical pedagogical perspective. The research method employed is library research, exploring various relevant literature sources. The findings indicate that utilizing critical pedagogy to revive local wisdom values constitutes an appropriate step in confronting the era of globalization and resolving problems related to cultural dynamics. This revitalization is implemented in character education, where local wisdom values play a crucial role in the community's sustainability.

INTRODUCTION

Every country in the world displays multicultural attributes that include race, religion, culture, language, and other aspects. Indonesia's multicultural society emerged due to several factors such as geographical conditions, foreign cultural influences, intermarriage, and diverse climate. Indonesia is one of the leading countries that adheres to a multicultural nature with more than 300 different ethnic groups, each with a unique cultural heritage. Sjamsulbachri (2021) revealed that the culture of a location develops in its civilization along with the influence of society which has an impact on its existence for thousands of years. This phenomenon is firmly embedded in the individual's thoughts and behaviors, and is further shaped by value systems that can be witnessed in various social encounters.

The dynamics of the twenty-first century are characterized by technical advances that increase the speed and scale of the circulation of knowledge in both the economy and society (Shepherd, 2011). This phenomenon can be described as the development of an evolutionary system, namely the impact of globalization that has an important meaning in people's lives. This progress and change has a wide impact on all aspects of life, being able to change the structure of people's lives dynamically and progressively, including shaping the human way of looking at life. As a result, individuals tend to accept global cultures as a way to survive, as they become increasingly immersed in the phenomenon of modern globalization. This will certainly have a great negative impact on the Indonesian nation, especially the erosion of the nation's identity.

Globalization not only has an impact on social structures but also tends to ignore local value systems that are very important to people's lives. Indonesia's diversity includes local expertise

and values that can be used to maintain the balance of nature and society (Raharja et al., 2022). The pedagogical significance of local wisdom is clearly seen in its efforts to regulate behavior that prioritizes the common interests of the community. However, local wisdom is still ignored. This has caused various adverse consequences that threaten Indonesia's local wisdom. In addition, it also has the potential to weaken individual awareness of Indonesia's diversity and trigger cultural marginalization, which ultimately eliminates indigenous cultural values and national identity.

Tilaar (2002) stated that if Indonesian people adopt a global culture without a solid foundation in their own culture, they will inevitably lose their identity. Therefore, in addition to educational institutions, the government and the community must develop local wisdom and adopt these values into practical material that can be related to all relevant subjects in the social order, one of which is through character education. Character education is an important aspect of human development, forming individuals who have ethical values, show responsibility, and show a positive personality as a member of society.

Henry Giroux advocated critical pedagogy as a means to combat phenomena such as cultural marginalization. From this perspective, education is considered an important factor in the progress of democracy.

A democratic society needs an educational environment that fosters critical thinking, open-mindedness, ethical decision-making, and a commitment to social responsibility. Giroux asserts that critical pedagogy can serve as a means to foster awareness and drive the transformation of society at large. Critical pedagogy provides an analytical framework to challenge traditional ideologies, presents fresh insights into the dynamics of human interaction in societal contexts, and encourages active engagement in realizing just and thriving communities. Based on this background, this article examines and explores how the revitalization of local wisdom values in the 21st century is carried out in the critical pedagogic perspective of Henry Giroux.

METHODS

This research uses a qualitative method with a *library research* approach. Literature research refers to a methodical and scientific approach to collect bibliographic materials relevant to the research objectives (Danandjaja, 2014). This process involves using library procedures to obtain materials and subsequently organize and present findings.

Relevant data is collected by extracting, condensing, and documenting information from selected sources that include books, scientific journals, articles, and official documents related to Henry Giroux's critical pedagogics and local wisdom values. The collected data is compiled in a framework that is aligned with the objectives of the study. Data analysis methods include: (1) *content analysis* to find patterns and themes in the collected text; and (2) thematic analysis to uncover the main themes present in the literature related to a particular topic. The findings of the research are further consolidated and described to show the process of revitalization of local wisdom values as seen through the framework of Henry Giroux's critical pedagogy.

RESULTS AND DISCUSSION

Critical Pedagogic Henry Giroux

Henry Giroux, an American scholar who later moved to Canada, played a major role in establishing critical pedagogy. In his book *entitled On Critical Pedagogy*, Giroux reviews that education as an institutional entity is not an independent institution. On the contrary, education functions as a means of political intervention in society that has the potential to produce

opportunities for social transformation (Mariani, 2020). Giroux's thoughts on critical education are also contained in his other book entitled *Teachers as Intellectuals*. The idea in the preparation of the book was inspired by a number of other critical theoretical figures such as Antonio Gramsci, the Frankfurt School, and the thoughts of Paulo Freire (Mariani, 2020). Giroux examines and explains the ideas of these three individuals in his work, but he has his own perspective on critical education.

Giroux's formulation of critical pedagogy aims to combat the growth of authoritarianism in education that inhibits independence, limits opportunities for questioning, and fosters indifference to a number of social issues. Giroux opposes any ideology that views pedagogy solely as a means to instill certain talents in schools. Critical pedagogy arises from certain social interactions within a specific sociopolitical framework. Therefore, information is not solely considered impartial, but is related to existing authorities and societal frameworks.

Giroux argues that education has two goals: to equip students with the skills needed to get a job and to empower them to actively participate in shaping democratic societies. In a democratic society, the principles of justice and freedom are embodied in the daily life of the individual. Thus, pedagogy and politics are inherently interconnected, especially in shaping individuals who have the ability to think critically and the willingness to actively participate in the progress of society as a whole. Through this framework, critical pedagogy fulfills the educational goals originally set by Paulo Freire, namely emancipation and the increase of consciousness through education. Liberation in this context refers to the act of freeing oneself from a state of poverty and lack of knowledge. While consciousness in this context refers to the recognition of the individual of his position in the social hierarchy, encompassing the social relationships that are established and revolve around him (Schugurensky, 2011).

The ultimate goal of critical pedagogy is to help students in living a purposeful life. They have the ability to critically examine and challenge all kinds of existing power dynamics to improve collective well-being. Giroux found that the world of education today has undergone a process of commercialization. As a result, education has turned into a marketable product and primarily focuses on earning and maximizing monetary gains. Furthermore, commodification encompasses all aspects of life, even beyond education. Today, culture that represents the pinnacle of human existence and progress is often reduced to mere commodities that are traded to make money.

Giroux then developed the idea of public pedagogy in response to the tendency of cultural commodification. Thus, pedagogy is now related to culture as a whole, not just education. Public media often feature popular culture as a tool of education and entertainment. Therefore, Henry Giroux connects culture, educational science, media, politics, and critical theory in his critical pedagogical research. This is due to the fact that these contexts are interconnected and relevant in the pedagogical context itself.

The Values of Local Wisdom in Character Education

Local wisdom is a term that has two syllables, namely "wisdom" and "local". In the Great Dictionary of the Indonesian Language (KBBI), wisdom is interpreted as wisdom, while local is defined as something related to a certain locality or region. Sartini (2004) refers to the understanding that *local* means local, while *wisdom* (wisdom) is interpreted as wisdom.

Local wisdom refers to the capacity of local people to generate intelligent and valuable ideas that are deeply rooted in their culture and embraced by members of the community. I Ketut

Gobyah in Sartini (2004) stated that local wisdom includes the cultural superiority of the local community and the influence of geographical factors as a whole. Local wisdom is an artifact of past culture that should be used consistently as a compass for life.

Although it has a regional meaning, the principle is very universal. Local wisdom is the embodiment of the character of a society that comes from basic principles that guide its life. In other words, it is a reflection of people's identities that show their perspective on life and their value system (Herlambang, 2016). Sabilla et al. (2022) reveal that values and culture are closely intertwined and inseparable. Local wisdom encompasses a series of strategies for living a life structured within a specific social framework. This concept centers on several aspects of existence that span multiple dimensions. Herlambang (2016) stated that the five elements of local wisdom culture include: (1) local culture; (2) local knowledge; (3) local resources; (4) local skills; and (5) local social processes. The cultural dimension includes local intelligence that is used to foster productivity, initiative, and creativity. Sartini (2004) revealed that local forms of knowledge in society include several aspects such as norms, values, beliefs, ethics, laws, practices, and certain regulations. Due to its many forms and presence in various cultures of society, the functions of these entities are diverse and wide in scope, encompassing both religious and pragmatic aspects. An example of the rich value of local wisdom owned by the Indonesian people is the Undau Mau Community in West Kalimantan. This community encourages the development of ecological knowledge in the design of residential spaces by categorizing forests and utilizing them. The cultivation process includes the application of crop rotation based on the determined harvest season while adhering to certain taboos.

This ensures that the use of technology is limited to simple and environmentally friendly farming methods (Sartini, 2004). Another example is the Cireundeu Indigenous People located in South Cimahi District, Cimahi City, West Java Province. Putri et al. (2022) explain that these individuals consistently hold to ideas and customs that have been passed down from one generation to the next. Beliefs and customs that are very well maintained are in the form of a philosophy of daily life, one of which is the principle of "Ngindung Ka Tim, Mibapa Ka Jaman". This principle means that as residents of traditional hamlets, they have their own customs, traits, and beliefs, but they do not reject the development of the times but instead accept them. For example, they adhere to an open-minded approach and do not limit their children's access to education, both at the school and college levels. In addition, they utilize advanced technology, communication tools, and efficient lighting systems. The indigenous people of Cireundeu keep up with the times but have not lost their customary values.

Another example based on the results of research conducted by Khoiriyah and Tarsidi (2023) interprets the importance of the Hajat Lembur tradition which lies in its ability to foster traits such as unity, collaboration, social accountability, and respect among Sundanese people. These findings have significant implications for the advancement of more relevant and efficient character education, especially in a multicultural environment in Indonesia. The findings also offer a fresh perspective on harnessing local culture as a forum for positive values to encourage strong character development and uphold national identity.

Based on the three examples of local wisdom values above, it can be seen that cultural values can give rise to different interpretations. Differences in perspective can be caused by differences in value orientation. Wardah (2017) states that culture is a reflection of the lives of individuals and groups that encompass all human behavior. Thus, the scope of culture is very wide.

Revitalizing the Values of Local Wisdom in the Perspective of Henry Giroux

As society progresses, it is inevitable that there will be progress and changes in the social order that will impact all aspects of life, including the underlying culture and values. Culture exhibits a real dynamism that is inherently linked to the influence of human rationality in its endeavors. Cultural shifts or fluctuations can arise due to many factors.

From a physical point of view, changes in a "particular culture" may arise due to factors such as population expansion, population migration, the influx of foreigners, the application of new technologies, and increased accessibility to different regions. In addition, the interaction between humans and human collectives can also affect cultural transformation. Sartini (2004) revealed that the topic of cultural change is mainly influenced by three important patterns: evolution, diffusion, and acculturation. Cultural transformation in society will have a big impact. However, society must adapt to the progress that continues to develop today (Tekege, 2017). Globalization is an inevitable event and requires a strategic and organized response in order to effectively manage its impacts. This has the potential to pose a threat or provide benefits to the social order. The question is how can local wisdom be preserved and developed while maintaining local identity and keeping up with global developments in this context? The breadth of its culture and its growth potential pose significant challenges. In addition, the changes that occur provide an opportunity to delve into its existence, including internal and external factors such as cross-cultural influences and globalization.

Therefore, there is a need for efforts to revitalize the values of local wisdom. There are many prospects for developing the discourse of local wisdom and studying it by utilizing the variables of rapidly developing culture. One approach to achieving and overcoming this revitalization is to make transitions between the two main aspects as outlined in Giroux's theory. These aspects include a critical examination of the current state of society as well as a hopeful view of achieving positive change in a more desirable direction.

Giroux asserts that criticism plays an important role in critical pedagogy, serving as a means of thorough examination of social phenomena that include the institutions, cultures, patterns of social relations, and prevailing ideologies. The goal is to examine all the manifestations of oppression that exist in society. Critical pedagogy also includes aspects characterized by optimism and potential. The foundation of this optimism and potential lies in democracy, a system based on the principles of equality and freedom that motivates individuals to think critically about their rights and obligations to contribute to the progress of society towards democracy, freedom, and equality.

Further in the cultural context, Giroux argues that in order to effectively incorporate pedagogical education, cultural studies must be integrated into the classroom (Wattimena, 2018). Cultural studies emerged from non-academic movements that raised important issues related to race, gender, class, ethnicity, and other social constructs. In addition, this research emerged due to the lack of pedagogy in traditional education. Therefore, proponents of critical education argue that pedagogy should be restored by emphasizing the importance of writing. Giroux shows how his theory of critical education can effectively address today's problems. To achieve this, he relies on Habermasian's theory of discourse on the public sphere. According to Habermas, in an ideal public space, all participants give speeches with the aim of achieving enlightenment. It is important for individuals to show respect for the interests, desires, and fears of others. As such, it is important to establish guidelines for public speech that are democratically agreed, free from

the influence of political authority. The use of critical pedagogy in the teaching and learning process requires certain anticipation for problem-solving and societal transformation.

Thus, critical pedagogy challenges notions of educational achievement, educational excellence, and social consequences (Baharizqi et al., 2023). The hope is that if we borrow Sumardjo's (2018) belief about *the middle or* middle way, that we cannot deny that civilization must undergo changes. The transformations brought about by the effects of globalization can affect all components of the social order. On the one hand, it can be a threat, but on the other hand it can be a benefit to civilization. Thus, instead of choosing an entity between modernity or staying grounded in the values of the past, it is better to manifest a middle way in responding to it by not being apathetic and willing to be open to changes and being able to follow modernity. The values of local wisdom can still remain intact and their existence is not eliminated by playing an educational role in it. Education and culture are basically interconnected so that they form a cohesive unit. Education functions as a vehicle to build civilization that is rooted in the cultural principles of the Indonesian nation (Herlambang, 2016). It is hoped that the values of local wisdom can be used as a fundamental in shaping a character in a democratic society.

The Ministry of Education and Culture (2016) explained the implementation of character education as a process of assimilation and empowerment using two methods, namely intervention methods and habituation methods combined through extracurricular activities, school management, and learning. In addition, Ratri et al. (2024) stated that character education can be implemented by every educational institution through class-based character education, school culture, and society using their respective curriculum frameworks. Local wisdom is particularly relevant to character education because local knowledge recognizes the potential of character education to be applied and adapted to the specific community environment of each individual, for example through traditions and cultural activities. Asyari et al. (2021) stated that Indonesia has a myriad of traditions that are upheld by its people and inherited from generation to generation. This cultural heritage can be used to instill the principles of character education and function as a typical regional identity. Developing a character requires a long and time-consuming process. To cultivate character, it is very important to uphold one's identity and culture which is achieved through the transmission of values through education. Education has been a continuous endeavor since the beginning of the individual (Tarsidi, 2022). In this way, local wisdom will remain alive and strengthened.

CONCLUSION

Not choosing between sticking to local values or fully adopting the values of modernity is the most important step to deal with the situation when facing cultural challenges that have an impact on shifting and clashing the values of modernity and local wisdom. However, change does not always pose a threat, and the values of local wisdom that have been ingrained for a long time cannot be considered archaic. If we only adopt global culture and get rid of local culture, in addition to threatening the existence of local culture, it can also weaken public awareness of Indonesia's diversity and trigger cultural marginalization which will ultimately eliminate the value of indigenous culture and eliminate the nation's identity.

The best way to revitalize these values is to remain open to the times and manifest the values of local wisdom in character education. Character education can use local wisdom as a tool to maintain and pass on traditional values and teach each individual how to adapt to changes in contemporary culture and technology. Thus, the community can nurture and understand how

these values can be applied in today's modern world.

The main goal of Henry Giroux's critical pedagogics is that education not only helps people find jobs, but can help them get involved in the process of forming society democratic as a whole and involved in solving contemporary challenges in the social order. The revitalization of local wisdom values through Henry Giroux's critical pedagogic perspective provides a comprehensive framework for dealing with the dynamics of globalization while maintaining the nation's identity and character.

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